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# Christian Education Magazine

STATE SCHOOLS NUMBER

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BOARD OF EDUCATION  
M. E. CHURCH, SOUTH

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FEBRUARY, 1927



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## *Foreword*

LESS than two decades ago the Church in its own right showed practically no interest in developing religious interests among students in tax-supported institutions. Since 1910, however, investments by the various Protestant denominations in this field have increased 400%. The rate of the expansion of denominational enterprises in university centers has actually outstripped the increase in the enrollment of students. This fact alone shows a marvelous awakening on the part of evangelical Churches in the religious welfare of students in tax-supported institutions.

That the Methodist Episcopal Church, South, has a deep interest in this development is shown in the pages of this pamphlet. The investments described and the methods of work followed, while they will be found encouraging, nevertheless fall far short of meeting the actual demands of the situation.

In a carefully prepared statistical study published two years ago, Mr. W. E. Hogan, of the Board of Education, showed that of Methodist students in colleges in the South, 53% were enrolled in State schools, 26% in Methodist schools, and 21% in all other institutions. In 56 of 81 State schools surveyed, Methodist students were in the majority. When it is remembered that there are actually a larger number of Methodist boys and girls in the environment of State colleges and universities

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than there are in the student bodies of all the Methodist schools combined, it is clear that one of the very greatest opportunities of the Church lies in the direction of increasing religious intelligence and developing religious enthusiasm among Methodist students in State institutions.

It is hoped that the following pages will commend the work of the Board of Education to the constituency at large and that there will result much more liberal provision for answering the calls that come so insistently from every quarter.

## I

### *The Beginning and Growth of Religious Work in State Schools*

The phase of work whose growth is here reported was foreshadowed in the General Conference of 1914. At that time departments of religious education for all Church colleges were authorized and mention was made of the *desirability of entering the field of State education*. In 1918, an effort was made to encourage the latter by the enactment of a measure providing for the organization of Annual Conference commissions through which religious work in State schools could be undertaken. This enfranchisement proved a "dead letter." Religious education in connection with tax-supported schools as a specialized function of the Board of Education was authorized by the General Conference of 1922.

In that year the Board of Education adopted a resolution which, in the light of subsequent discussion, stands out as a truly remarkable enactment. Apparently without a dissenting vote, the Board placed upon record its "deliberate and positive conviction that moral and religious instruction should be given in every department of the public school system of our country—primary, grammar, and high school grades, colleges and universities—such instruction to be given without cost to the State if necessary, in the lower grades, and to be offered as optional course in colleges and universities, such optional courses, when completed, to be given equal credit with other courses of equal intellectual and cultural value."

In 1923 the Board of Education set aside \$10,000 for religious work in State institutions of learning, provided for the interim election of a Secretary of Religious Education, and directed the Executive Secretary to develop a program as rapidly as possible.



THE DEVELOPMENT OF A PROGRAM

*I. Religious Work in State Institutions of Learning*

1. *Appropriations.*—In 1923, as indicated above, the Board set aside \$10,000 for religious work in State schools. Increased to \$15,000 in 1924, the amount made available for the scholastic year 1925–26 was \$18,000. The same amount was set aside for the year 1926–27 and is allotted as follows:

University of Alabama, Tuscaloosa. Rev. Clare Purcell, Preacher in Charge; Rev. U. S. Pitts, Student Pastor.....	\$1,500
Alabama Polytechnic Institute, Auburn. Rev. W. H. McNeal, Preacher in Charge; Rev. O. D. Langston, Student Pastor.....	1,000
Alabama State Normal, Montevallo. John B. Rice, Preacher in Charge.....	250
University of Arkansas, Fayetteville. Rev. H. L. Wade, Preacher in Charge; Rev. James W. Workman, Chair of Bible.....	1,500
Arkansas State Teachers' College and Hendrix College, Conway. Rev. J. M. Workman, Preacher in Charge; Rev. C. L. Glenn, Student Pastor.....	1,200
University of Arizona, Tucson. Rev. J. C. McPheeters, Preacher in Charge; Rev. Maurice B. Cheek, Student Pastor.....	1,000
University of California, Berkeley. Rev. N. H. Melbert, Preacher in Charge; Rev. Stone J. Crane, Student Pastor.....	1,000
University of Florida, Gainesville. Rev. L. D. Lowe, Preacher in Charge; Rev. A. B. Austin, Student Pastor.....	625
Florida State College for Women, Tallahassee. Rev. H. A. Spencer, Preacher in Charge; Miss Ruth Boutwell, Student Worker.....	375
University of Kentucky, Lexington. Rev. G. R. Combs, Preacher in Charge; Rev. A. R. Perkins, Student Pastor.....	1,000
University of Louisiana, Baton Rouge. Rev. B. P. Taylor, Preacher in Charge; Miss Irene Helms, Student Worker.....	600
University of Mississippi, Oxford. Rev. Shed H. Caffey, Preacher in Charge; Mr. Harmon L. Smith, Student Worker.....	300
Mississippi Agricultural and Mechanical College, Starkville. Rev. C. V. Curtis, Preacher in Charge; Rev. C. M. Kinard, Student Worker.....	500
Mississippi State Normal for Women, Columbus. Rev. Del Long-gear, Preacher in Charge; Miss Winnie Lee Davis, Student Worker.....	300
University of Missouri, Columbia. Rev. M. T. Haw, Preacher in Charge; Mr. George L. Waterhouse, Student Pastor; Miss Helen Stafford, Bible College.....	1,000

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Missouri State Teachers' College, Cape Girardeau. Rev. H. C. Hoy, Preacher in Charge; Mr. Fred Armstrong, Student Pastor.	\$ 100
New Mexico Normal, Las Vegas. Rev. W. R. McPherson, Preacher in Charge.	300
University of North Carolina, Chapel Hill. Rev. Walter Patten, Preacher in Charge; Mr. J. G. Phillips, Student Pastor; Rev. Thornburg Workman, Bible Chair.	1,000
University of Oklahoma, Norman. Rev. L. S. Barton, Preacher in Charge; Mr. George V. Metzel, Student Pastor; Rev. S. Y. Algood, Bible Chair; Miss Mary De Bardeleben, Bible Chair.	1,000
University of Tennessee, Knoxville. Rev. P. R. Knickerbocker, Preacher in Charge; Rev. Harvey C. Brown, Student Pastor.	800
University of Texas, Austin. Rev. H. B. Watts, Preacher in Charge; Mr. E. C. Webb, Director of Bible Chair; Mr. C. H. McEuen, Student Worker.	1,300
North Texas State Teachers' College, Denton. Rev. S. M. Black, Preacher in Charge; Mr. Burney Skiles, Student Worker.	800
Sam Houston Normal, Huntsville, Tex. Rev. J. T. Moore, Preacher in Charge; Rev. Carl Fischer, Student Worker.	500
University of Virginia, Charlottesville. Rev. H. C. Pfeiffer, Preacher in Charge; Mr. G. C. Speidel, Student Worker.	1,000
William and Mary, Williamsburg, Va. Horace E. Cromer, Preacher in Charge.	600
Virginia Polytechnic Institute, Blacksburg. Rev. J. R. Jacobs, Preacher in Charge.	250
Washington and Lee, Lexington, Va. Rev. T. M. Swann, Preacher in Charge.	250

The amount devoted to the work by the Board of Education is supplemented from two sources—namely, Churches and Annual Conferences. For the current year 1926-27 the amounts contributed by the Annual Conferences are as follows:

Central Texas.	\$ 1,210 00
East and West Oklahoma.	7,500 00
Kentucky.	500 00
Little Rock.	750 00
Louisville.	383 00
Mississippi.	600 00
Missouri.	800 00
North Alabama.	877 51
North Arkansas.	750 00
North Carolina.	900 00



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North Mississippi.....	\$ 600 00
North Texas.....	2,300 00
Northwest Texas.....	950 00
Southwest Missouri.....	600 00
St. Louis.....	500 00
Texas.....	1,300 00
Virginia.....	900 00
Western North Carolina.....	900 00
West Texas.....	1,800 00
Total.....	\$24,120 51

In Missouri, a commission formed of representatives of the three Annual Conferences has charge of developments at the university and aids in financing the work.

In Texas, the five Annual Conferences recently created a commission composed of representatives of each Conference to have charge of student work in all the tax-supported schools of the State.

2. *Methods of Work.*—If diversity of effort is a virtue, then our work in State schools should be richly productive. The appropriations enumerated cover a number of items, from providing an occasional dinner for students to maintaining an honorable professor in an important chair. Some of the money goes for stenographic and clerical assistance to pastors, some to supplement the all-too-meager salaries of competent preachers who could not otherwise be held in college Churches, some to the support of special workers among students for whole or part time. Part-time men are usually upper classmen or graduate students of approved ability and outstanding character who assist the pastor in looking after the students under his care. The full-time worker is usually called a student pastor. He sustains a definite relation to the Church that ministers most directly to the university or college. The less frequent type of worker is the Bible chair professor, who gives all his time to classroom activities. There is a single instance of a professor of Church history in an interdenominational Bible college.

Baffling difficulties surround the employment of part-time



workers. The experiments made in this direction are not reassuring.

The student pastor holds a position which success renders precarious. Unless he is associated with a pastor of uncommon generosity, his very abilities prove a handicap. They also encourage his removal by the appointing power to a larger field of service. His tenure is, therefore, doubly uncertain. Since April, 1924, of the thirteen student pastors at that time employed, only four remain. In two years nine have gone out. Student work cannot be done successfully by a migratory ministry.

Examples of the four types of work may be cited:

At the Agricultural and Mechanical College of Mississippi a part-time worker is employed at a cost to the Board of \$500 a year.

At the University of Arkansas a student pastor has served two years with high acceptability. His duties as director of student religious activities have been supplemented by teaching Bible six hours a week in the university. The cost to the board is \$1,500 a year.

At the University of Texas the Methodists of the State maintain a Bible chair. It is one of six separate denominational attempts to make the religious appeal effective. The demands of university work and the rising tide of sentiment in favor of coöperation have caused the six religious instructors to form the Association of Religious Teachers. As Christian individuals they are seeking the unity of action which their respective Churches have not been wise enough and unselfish enough to decree.

The Board of Education gives \$300 a year to the support of the Methodist Bible chair. The man who occupies it is completing his sixth year. He is in high favor, as is shown by the enrollment in 1925-26 of 380 students in his courses. His tenure may be prolonged indefinitely. The Board pays to the student pastor connected with the local Church \$1,000.

The University of Missouri affords the only example within our territory of a coöperative Bible college. The Bible college

was founded by the Disciples. The charter provides, however, that any denomination may have a part in the college on terms of equal advantage. The Congregationalists first, then the Presbyterians, U. S. A., and recently our own Church, have each placed a full-time professor on the faculty of the college. The settled employment of a full-time professor gives a denomination the right to have a representative on the Board of Curators of the college. Every additional professor entitles the denomination to an additional curator. The investment of money in endowment, or in additional buildings, also carries with it larger representation on the board. We appropriate to the support of a professor in the Bible college in Missouri \$1,000 annually.

The University of Kentucky refused to grant credit for courses in religion taught by our student pastor at First Church, Lexington. In 1926, however, a committee from the denominations concerned reached the decision to establish a Coöperative School of Religion in connection with the university. The President and the Dean of the Department of Education sat on the committee that considered the matter. Unquestionably the enterprise will have the hearty and practical support of the university. The suggested plan of work will be found in another part of this pamphlet.

The Bible chair, or Department of Religious Education, is, in the judgment of many, the position of strategy to desire in State institutions. It is definitely and vitally integrated with the process of education in a way which can never be true of the local Church and the local minister. It lifts religion to an equality of interest and dignity with the sciences, literature, art, and philosophy. It offers a permanent relationship with the university. A professor is not as likely to be changed by the bishop as a pastor is. It enables the Church to develop experience and to accumulate resources vital to the success of ministering to the steadily changing personnel of a student body.

3. *Policy.*—The *position* of the Board of Education as declared in resolutions passed and by the adoption of certain findings of the Conference on Religious Education, logically and



wisely commits us to the educational method in connection with State institutions.

In addition to the striking resolution quoted above, the Board, at its meeting in 1924, adopted the findings of the Junaluska Conference of 1923. They are as follows:

"We believe that the moral and religious are equally as important elements of human nature as are the physical and the intellectual, and therefore the State should openly and positively recognize the necessity for a thorough moral and religious training and should coöperate in securing such training as far as the constitutions and the laws of the several States of the nation will permit. . . .

"We believe that even greater emphasis should be placed upon the dignity and the responsibility of the teaching profession, and that State, Church, and private normal schools, colleges, and universities should stress even more strongly the moral and religious elements necessary in the character development of those who are to teach by example as well as by precept the young life of the nation. . . .

"We believe that optional courses in religious education should be furnished in all higher institutions of learning, both of Church and of State, and that special emphasis should be placed at the present time upon the preparation of an adequate number of men and women to devote themselves to the work of religious education, and we believe that a peculiar responsibility rests upon the Church to train such workers in its own institutions."

Moreover, the *function* of the Board lies distinctively in the field of education rather than in that of pastoral oversight. To attempt to make permanent a form of service over which it can exercise no sustained supervision is to invite defeat in its well-chosen purpose to aid the promotion of religion in connection with State education.

Fidelity to its primary function as an educational agency and to its declared emphasis upon the educational approach will involve the Methodist Episcopal Church, South, in *co-operation* with other Churches in the field of State education.

Without regard to sister denominations, student workers may be employed, but the moment a professor of Bible or religious education is proposed, the rights and duties of other Churches becomes a consideration of the greatest importance. The pastoral field is definitely partitioned among the denominations, but the classroom of a State university belongs to all the people.

Many additional reasons might be urged for coöperation with other religious agencies in promoting the teaching of religion in State institutions. One of arresting significance is that State school leaders, and many Church leaders as well, consider it essential to efficiency and permanence. True, in a few instances, denominations moving independently have been permitted to place instructors in State institutions, but this door of approach has been jealously guarded in most of the schools supported by the State. On the other hand, liberal inducements are held out to the Churches to enter the field of State education on the basis of equal coöperation.

Another major reason for coöperation is that only in this way can an adequate plan of religious education in State institutions be financed. No single denomination can at the same time maintain its own schools and provide religious instruction on a worthy scale for its students in State institutions of learning. The Churches cannot afford to discredit religion by shoddy equipment and inferior teaching in State school centers. It is the part of wisdom, therefore, for them to agree to support religious instruction in State institutions by coöperative effort.



## II

### *The Wesley Foundation Idea*

IN seventy-five or more State school centers throughout the country the Wesley Foundation idea has taken root.

"The term 'Wesley Foundation' has come into general use to indicate the organized activity of the Methodist Church among Methodist students at other than Methodist institutions, especially at tax-supported colleges and universities."

Some of these organizations are incorporated, perhaps half of the number reported.

The Wesley Foundation idea originated at Urbana, Ill., the seat of the State university. As it is the most highly developed institution of its kind, a description of its life and work will give some impression of the scope and reach of the activities it promotes.

*The Soul of the Body.*—What is the spirit that animates the Wesley Foundation? In what terms may the purpose and work of the organization be described? What, after all, is the Wesley Foundation?

Those who know it best answer in these words: The Wesley Foundation is a shrine of the spirit, a home away from home, a Church laboratory developing Christian laymen, a school of religion, a bridge over international chasms, a recruiting station.

*A Shrine of the Spirit.*—The main emphasis is upon worship. The Sunday morning service in Trinity Church is the Mecca of students toward which all hearts eagerly turn. The music, the atmosphere, the sermon—all are specially designed to feed the spiritual hunger of the hundreds of students who crowd the spacious yet all too inadequate auditorium.

The foundation is a *home away from home*. The handsome building, with library, social rooms, reception rooms, rest rooms, parlors, kitchens (there are two of these), banquet hall,

drinking fountains, books, music, friends, and open seven days in the week from 8 A.M. to 10 P.M., comes nearer filling the place of home for the students who come to the university than any other agency.

As a *Church laboratory developing laymen for constructive service*, the foundation offers a wide field for experimentation. This field will be explained in a later paragraph.

As a *school of religion* the foundation offers nine courses conducted Sunday mornings in connection with the Sunday school and four courses conducted during the week in connection with the regular university schedule and for which credit is given by the university. The credit courses are in Old Testament history, New Testament history, the teaching of religion, and the history of religion.

When the foundation describes itself as a "*bridge over international chasms*," it assumes an importance of extraordinary significance. Dealing at first hand with one hundred and ninety-six students from thirty foreign countries, it faces an opportunity of great moment in helping to create lasting good will among the nations. That it is striving to be faithful to its trust is witnessed by the "international rooms" maintained in the building for the use of foreign students as well as by the special events planned for the benefit of the various groups of nationals.

To do effectively the work of a *recruiting agency* is one of the foundation's strongest claims to recognition. Significantly enough, first emphasis is placed upon furnishing lay leaders for work abroad and at home. In addition, there are enrolled in the life service group sixty-five students. In one of the life work conferences conducted by the foundation, two hundred and twenty-one students sought personal interviews in regard to specialized Christian tasks.

This description of the program of the Wesley Foundation is impressive. But additional importance is given to the scheme by the fact that the whole of it depends upon student *initiative*.

A Student Council, in which sixteen departments of work are represented, bears the responsibility of the many-sided pro-



gram. Even the instruction given in the Department of Religious Education measures its reach, if not its effectiveness, by the devotion of the students themselves. For the student organization seeks to advertise and make popular the courses offered by the foundation and takes the lead in enrolling students for the several classes.

To name and characterize the other fifteen departments is all that can be done in this article.

The Alumni Department, besides the things usually undertaken, succeeds in employing representative alumni to spread the knowledge of the foundation in their respective communities. The Extension Department, through dramatic and gospel teams, carries the spirit of the foundation to near-by accessible places. The Financial Department takes care of expenditures, and the budget plan is used. The International Department has already been mentioned. The Department of Music maintains a chorus of sixteen voices for the Sunday services, conducts an orchestra in the Epworth League, and presents several pageants during the year. Posters, a know-the-world map, and an informing scrapbook are the work of the Publicity Department. Besides popularizing the courses for credit of the foundation, the Department of Religious Education assists new students in registering in the university and conducts specialized socials during the school's session. The Student Welfare Department divides into a Big Brother and Big Sister group and assists freshmen in registration and finding themselves at the opening of the school year. It also promotes annually a Christian conference on evangelism and life service in which all denominations take part. The Sunday School Department promotes the specialized courses offered through the foundation in connection with the Sunday school. Another department is charged with the duty of enlisting students for membership in Trinity Church. The affiliated relation is chosen by most students, and of such 1,355 were enrolled last year.

Then in a department similar to this the council assumes responsibility for adding members to the Epworth League.

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An Art Department renders invaluable aid to the Publicity Department in preparing material for temporary and permanent use.

The Department of Rural Extension promotes a rural ministers' meeting annually and takes care of the interests of a chapter of the Country Life Club.

A Department of Strategy has developed the zone system for publicity and financial purposes.

Department No. 15 is the Department of Collection and is wisely kept distinct from the Budget Department.

The Epworth League constitutes Department No. 16. With its fourfold committee activities it pervades the entire foundation with its buoyant, audacious spirit and richly supplements the large and varied program of the council.



### III

#### *Wesley Foundations in the South*

In May, 1926, the Board of Education, Methodist Episcopal Church, South, adopted the name Wesley Foundation to designate work by the Methodist Church among students in State institutions.

##### UNIVERSITY OF TEXAS, AUSTIN, TEX.

1. At the University of Texas definite work on behalf of students was inaugurated in 1918 with the establishment of the Wesley Bible Chair. The five Annual Conferences of Texas



UNIVERSITY METHODIST CHURCH, AUSTIN, TEX.

joined together in financing the enterprise. There have been three professors connected with the chair. The present incumbent is Rev. Ernest C. Webb.

A few years later a student pastor was added to the staff of University Methodist Church, with which the Bible Chair is connected.

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2. The number of Methodist students enrolled in the university is 1,490.

3. The Bible chair and the student pastor approach reaches at least 800 of the Methodist students enrolled in the university.

4. In addition to the usual means employed—namely, Sunday school, Epworth League program, and Church services—there is a very effective missionary propaganda maintained under the name of the Brazil Mission work.

5. The church building in which the student activities center is modern and beautiful in architecture. It cost \$140,000. Close by the church building is the house occupied by the Bible chair. It was recently finished in stone to correspond with the church itself and cost \$70,000.

6. The Bible chair offers several courses for which credit is allowed by the university. The enrollment in these classes has reached a maximum of nearly 500. During the year just passed—1925-26—there were 380 students enrolled.

### MISSOURI UNIVERSITY, COLUMBIA, MO.

1. The work began in October, 1919. At that time the Methodist Student Organization was formed. A number of directors of religious activities have been employed. The present incumbent of the position is Rev. George L. Waterhouse.

2. The number of Methodist students enrolled in the university is 947, which is 24% of the total enrollment.

3. The number enlisted in religious activities is a little more than 300.

4. The work is done in connection with Missouri Methodist Church, of which Rev. M. T. Haw is the pastor.

The usual means of approach are employed—namely, Bible classes in the Sunday school, the Epworth League program, and various activities by the Methodist Student Organization.

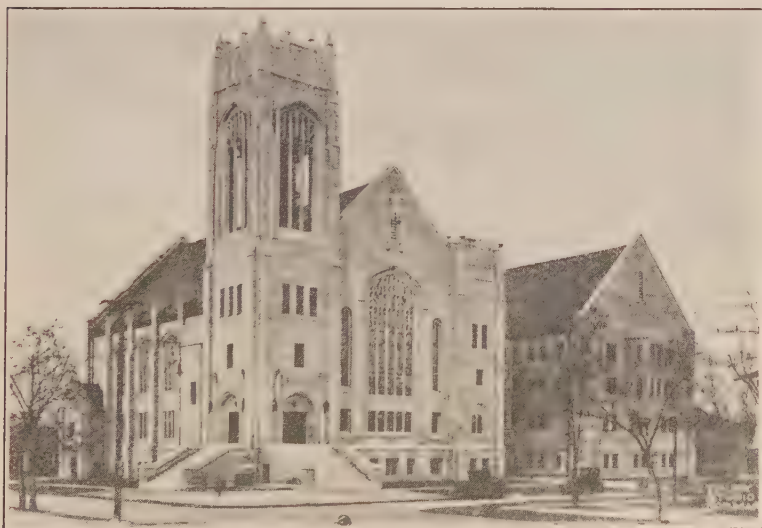
In addition to these forms of activity our Church maintains a full-time professor in the Bible College of Missouri. The college is located in the midst of the campus, although occupying its own lot and building. Three other denominations have

a part in the Bible College—the Disciples, the Congregationalists, and the Presbyterians, U. S. A. The college enrolls between 400 and 500 students each year in its various departments. Students enroll for the subjects they desire to take, regardless of the denominational relationship of the teacher. Thus the Methodist professor has the Chair of Church History and teaches this subject for all students who desire to take the course.

5. The building in which the student work is done at present is the old Broadway Methodist Church. Very soon, however, the center of student life will be changed to the handsome new building of the Missouri Methodist Church. This structure stands on a prominent corner across the street from the university campus. When completed and furnished it will represent a value of something like \$400,000.

#### UNIVERSITY OF OKLAHOMA, NORMAN, OKLA.

1. Special work for students was begun at Norman, Okla., several years ago when the Woman's Council of the Board of



M'FARLIN MEMORIAL CHURCH, NORMAN, OKLA., UNIVERSITY OF OKLAHOMA



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Missions established a dormitory for girls and placed a Bible teacher in the building. More recently, or in the fall of 1925, the two Annual Conferences in Oklahoma laid the foundation for a School of Religion in connection with the university, sending as its representative to the university Rev. S. Y. Algood. In addition to these Bible instructors two student assistants were employed by the Church to aid the pastor in meeting a rapidly developing need. In the fall of 1926 an experienced director of student activities was employed in the person of Rev. George V. Metzel, who for six years was director of the Wesley Foundation of the Methodist Episcopal Church at Urbana. Ill. seat of the University of Illinois.

2. The number of Methodist students enrolled in the institution is 941.

3. The number enlisted in religious activities is 400.

4. The student center is located in the McFarlin Memorial Church, which occupies a conspicuous location near the front gate of the university campus.

5. The value of the church building, with its educational equipment and social arrangements, is \$625,000.

6. The university allows credit toward the degree for courses in Bible and other religious subjects offered by the representatives of our Church.

At the present time there is a developing interest in a proposal to establish a School of Religion in connection with the university which shall include all the religious bodies represented in the student life of the university.

### OKLAHOMA AGRICULTURAL AND MECHANICAL COLLEGE, STILLWATER, OKLA.

1. The work began several years ago under the auspices of the General Board of Missions. Within recent months it has been taken over by the General Board of Education.

2. The number of Methodist students enrolled in the institution is 400.

3. The number of students enlisted in Christian activities is 300.

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4. The work is conducted under the auspices of the First Methodist Episcopal Church, South, of which Rev. Herbert E. Gatti, is the pastor.

The means employed are Bible classes in the Sunday school, the Epworth League program, and the regular services of the Church. An important feature of the work for students is classes in religious education to prepare young people for teaching in the Sunday school.



FIRST METHODIST CHURCH, SOUTH,  
STILLWATER, OKLA.. OKLAHOMA  
A. AND M.

5. The building in which the work is undertaken is wholly inadequate. The best rooms available are not half large enough to contain

the students who attend the Church.

6. The value of the building and equipment is about \$20,000.

7. Under the auspices of our Church no teaching is done for credit in the college. However, the college offers two courses in religious education—one in the Old, the other in the New Testament, taught by the pastor of the Presbyterian Church in the college building. The courses are entirely elective, however, and no credit is allowed.

### UNIVERSITY OF VIRGINIA, CHARLOTTESVILLE, VA.

1. Work began here September, 1921.

2. The number of Methodist students enrolled in the university is 415.

3. The number of students enlisted in religious activities is 200.

4. The work is done in connection with First Methodist Church of Charlottesville, Va., of which Rev. Henry C. Pfeiffer is the pastor. There have been to date four special student workers engaged—Mr. B. G. Childs, R. T. Gilmore, Rev. Woods Patrick, and now Mr. G. C. Speidel. The approaches

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employed are Bible classes in the Sunday school, Epworth League program, and Wesley Club with elegantly furnished quarters in the building of First Church.



WESLEY CLUB ROOM, FIRST METHODIST CHURCH, CHARLOTTESVILLE, VA., UNIVERSITY OF VIRGINIA

5. The value of the building in which the student work is conducted is \$325,000.

6. For many years the university has conducted a department of Bible instruction with Dr. W. M. Forrest at the head of it. There is encouragement to believe that the Bible Department may be enlarged by the addition of a teacher furnished by our Church.

#### ALABAMA POLYTECHNIC INSTITUTE, AUBURN, ALA.

1. The work began in the fall of 1923. At first Rev. E. V. Barnett was the student director. He was followed by Rev. A. B. Davidson, and now Rev. O. D. Langston is in charge of the work.

2. The number of Methodist students enrolled in the institution is 583.

3. The number enlisted in religious activities is 200.



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4. The work is done in connection with First Methodist Church, of Auburn, Ala., of which Rev. W. H. McNeal is the pastor. In directing the work the student pastor, Rev. O. D. Langston, makes use of student Bible classes in the Sunday school, the Epworth League program, and special student services in the Church auditorium.

5. There are two buildings well equipped in which student activities are carried on. One is the church auditorium and the other is a beautiful educational building on the lot adjacent to the church.

6. The educational building alone represents a value of \$75,000. The building is a memorial to Dr. H. M. Hamill, for so many years the leader in the teacher-training work of the Methodist Episcopal Church, South.

7. The student pastor offers two courses in the college for which credit is allowed toward the degree.

### UNIVERSITY OF FLORIDA, GAINESVILLE, FLA.

1. The work at the university was begun in the autumn of 1923.

2. The number of Methodist students enrolled in the institution is 523.

3. More than half of this number are enlisted in some form of religious activity.

4. The work is carried on in connection with First Methodist Church, of which Rev. L. D. Lowe is the pastor. Rev. A. B. Austin, the student pastor, is responsible for the program of student activities. Bible classes in the Sunday school, the Epworth League program, personal visits, and the chapel services of the university are used effectively in reaching and interesting students in the program.

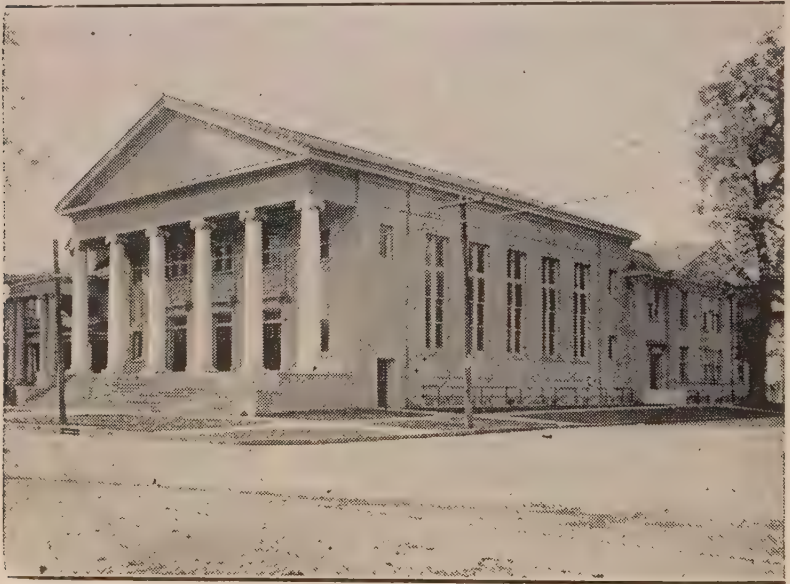
5. First Methodist Church is located a great distance from the campus. Toward the development of a religious foundation the Methodists of Florida have purchased a lot across the street from the university campus which is held at a valuation of

\$60,000. Upon this lot there is to be erected a building for educational, social, and devotional purposes.

6. Although no courses in Bible or other religious subjects are at present taught for credit, nevertheless, it is hoped that the completion of the new building will be signalized by the opening of a School of Religion in connection with the university.

UNIVERSITY OF ALABAMA, TUSCALOOSA, ALA.

1. The work began here in the fall of 1923 with the employment of a student pastor to give whole-time service to the Methodist students in the university.



FIRST METHODIST CHURCH, TUSCALOOSA, ALA., UNIVERSITY OF ALABAMA

2. The number of Methodist students enrolled in the university is 740.

3. Some 300 or 400 students are reached and enlisted by the various organizations of the Church.



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4. In addition to personal visits to students on the campus, and fellowship groups, the student pastor employs Bible classes in the Sunday school, the Epworth League program, and the regular Church services in his approach to the students.

5. The church building in which the student activities are centered is located a mile and a half from the campus. It is, however, a modern structure with attractive facilities and equipment, though not entirely adequate in this respect. The plant must be worth something like \$150,000.

6. The student pastor offers one course in religious education for which the university allows credit for the degree.

### UNIVERSITY OF MISSISSIPPI, OXFORD, MISS.

1. It was in 1924 that the first special student worker was employed at the university of Mississippi.

2. The enrollment of Methodist students in the university is 386, which is deemed sufficient justification for the appropriation granted by the Board of Education.

3. It is estimated that at least 40% of the Methodists enrolled are influenced more or less directly by the Church.

4. The means employed are personal visits by the student worker and the pastor, Bible classes in connection with the Sunday school or Epworth League program, and the usual Church services.

5. The building in which the student work is conducted is a small church erected many years ago and lacking facilities for the type of work that is demanded.

6. The cost of the entire plant and equipment is only about \$15,000. This makes it obvious that one of the greatest needs in connection with the work at the university is an adequate church building.

### UNIVERSITY OF NORTH CAROLINA, CHAPEL HILL, N. C.

1. Work at the University of North Carolina was begun in September, 1925.

2. The number of Methodist students enrolled in the institution is 708.

3. The number enlisted in Christian activities is 495.

4. The center of student life is the beautiful new church building of colonial type of architecture located on the very edge of



WESLEY FOUNDATION AND CHURCH, NORTH CAROLINA UNIVERSITY,  
CHAPEL HILL, N. C.

the campus of the university. Rev. Walter Patten is in the sixth year of his second term as pastor of this Church. The student activities are directed by Rev. J. G. Phillips, the student pastor. The means of approach employed are those usually found. Student Bible classes in the Sunday school, Epworth League program directed by students, dormitory group meetings, and personal visits with special services for students on Sunday now and then make up the items of a busy program.

5. The building which is the center of student activities has just been completed at a cost of \$250,000. The auditorium

has a seating capacity of one thousand. There is a Sunday school assembly room with separate classrooms for each grade. Two rooms thirty feet square are used for reading rooms and social purposes. They are equipped with victrola, games, periodicals, and are handsomely furnished. There is also a large and well-equipped dining room with kitchen attached. The student pastor has an office in the building, where all committee meetings are held and the work planned. A beautiful women's parlor and rest room and a clubroom for men complete the very attractive appointments of this modern structure.

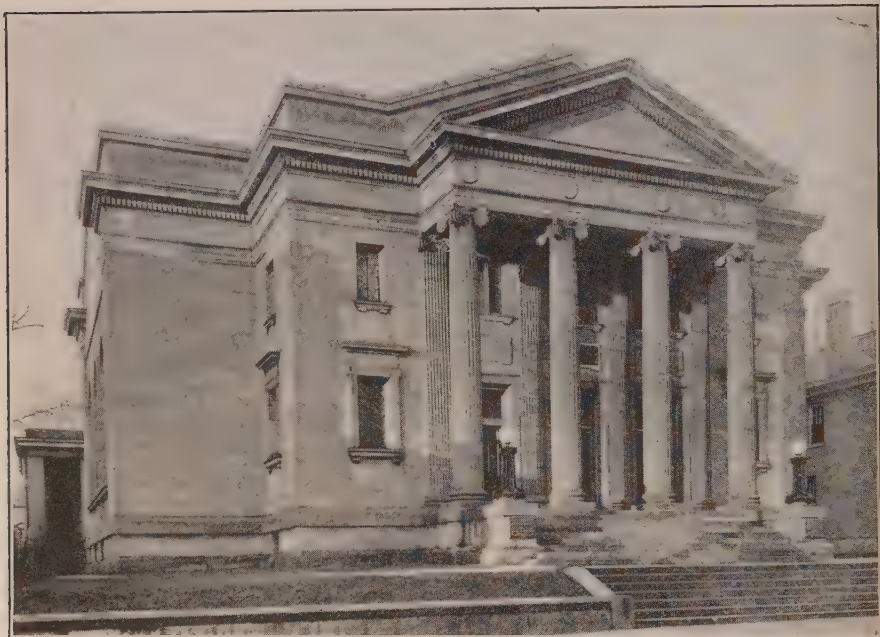
6. In coöperation with Baptists, Presbyterians, and Episcopalians, the Methodists of Chapel Hill are supporting a School of Religion, of which Rev. Thornburg Workman is the Dean. At present the School of Religion is housed in the Methodist church. The plan is, however, to hold it alternately in the other churches interested in the foundation. The question of allowing credit toward the degree for work done in the School of Religion has not yet been settled, but the university is friendly toward the proposal and doubtless will approve the School of Religion as an affiliated school of the university.

#### UNIVERSITY OF KENTUCKY, LEXINGTON, KY.

1. Work began here September, 1925.
2. The number of Methodist students enrolled in the university is 403.
3. The number of students enlisted in religious activities is 250.
4. The work is done in connection with First Methodist Church, of which Rev. G. R. Combs is the pastor. It is directed by Rev. A. R. Perkins, student pastor. Student Bible classes in First Methodist Church and in five other Methodist Churches of the city furnish the most direct and effective means of approach.

An effort has been made to introduce Bible study for credit connection with the university. While encouragement has





FIRST METHODIST CHURCH, LEXINGTON, KY., UNIVERSITY OF KENTUCKY

been given, definite arrangements looking toward this development have not yet been completed. A proposed plan for accomplishing this appears elsewhere in this pamphlet.

STATE TEACHERS' COLLEGE, CAPE GIRARDEAU, MO.

1. Work began here October, 1926.
2. The number of Methodist students enrolled is 400.
3. The number of students enlisted in religious activities is 150.
4. The work is done in connection with Centenary Methodist Church, of which Rev. H. C. Hoy is the pastor. It is directed by Rev. Fred Armstrong, the student pastor, who is the first incumbent of the newly created position. The means of approach employed are Bible classes in the Sunday school, Young People's Societies, and a Methodist Student Organization.

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5. The value of the church building in which the work is done, with equipment, is estimated at \$125,000.

6. The college faculty has laid down certain conditions for teaching the Bible for credit in connection with the curriculum.



CENTENARY METHODIST CHURCH, CAPE GIRARDEAU, MO.

Arrangements are being made to meet these conditions, and there is every reason to believe that soon the student pastor will be teaching courses in Bible for which the college will allow credit toward the degree.

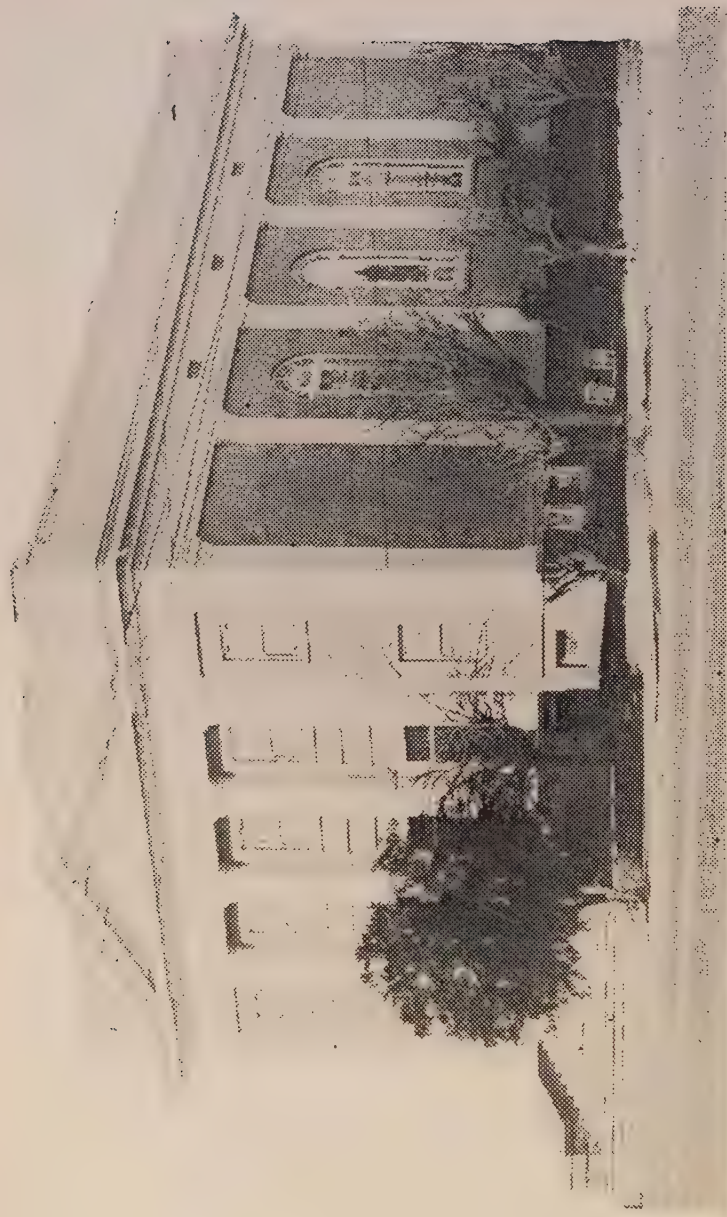
### UNIVERSITY OF ARIZONA, TUCSON, ARIZ.

1. The first student pastor was employed for part-time service in the fall of 1924. At present there is a full-time worker devoting himself to the various interests of the student body.

2. The number of Methodist students enrolled in the university is about 555.

3. Of the number of Methodist students enrolled in the university, between 150 and 200 are interested in the program of the Church.

4. Mr. Maurice Cheek is the director in charge of student



UNIVERSITY METHODIST CHURCH, TUCSON, ARIZ., UNIVERSITY OF ARIZONA



## *Christian Education Magazine*

activities. The church stands almost at the entrance to the campus of the university. The pastor is Rev. J. C. McPheeters. It is of recent construction and presents many admirable features advantageous in student work. The congregation is looking forward to the erection of an ample educational building which will materially enhance the value of the program undertaken at Tucson. The present building and lot upon which it stands is valued at \$150,000.

### UNIVERSITY OF ARKANSAS, FAYETTEVILLE, ARK.

1. In the fall of 1924 Rev. James W. Workman was brought from Yale and made student pastor at Fayetteville, Ark.

2. The number of Methodist students enrolled in the university is nearly 600.

3. Of this number at least 50% are interested in some way in the religious program of the Church.

4. In addition to student Bible classes in the Sunday school, the Epworth League program, and pastoral attention, the student pastor has developed considerable interest in religious dramatics.

5. The building in which the student activities are carried on is a distance away from the campus and consists of an auditorium built many years ago and valued at \$50,000 and a new educational building recently completed at a value of \$45,000.

6. The student pastor has taught three courses in Bible and religious education, for which credit is allowed by the university. The maximum number of students enrolled in these courses in any one year is 300.

Elsewhere in this pamphlet appears the outline plan of the Department of Bible which has been organized in connection with the university.

### UNIVERSITY OF LOUISIANA, BATON ROUGE, LA.

1. In the fall of 1924 the first student pastor was employed to work with students in connection with First Methodist Church, Baton Rouge, La., of which Dr. B. P. Taylor is pastor.

2. The number of Methodist students enrolled is nearly 500.
3. Enlisted in some form of religious activity may be counted at least 200.
4. The means employed are the facilities of a handsome,



FIRST METHODIST CHURCH, BATON ROUGE, LA., UNIVERSITY OF LOUISIANA

commodious new building with social parlors and classrooms and recreational equipment. Student Bible classes and vigorous Epworth League and attractive Church services in a beautiful auditorium afford the means of approach to the students.

5. The new building cost nearly \$200,000 and is located in a very attractive part of the city. Unfortunately, the university occupies a site two and one-half miles south of the city. The distance between the place where the students live and the church building designed to serve them is a serious handicap. The student worker is Miss Irene Helms. She devotes her time entirely to cultivating and directing the religious life of the students who are in any way associated with the activities of the Church.

## *Christian Education Magazine*

6. No courses for credit are offered, but it is the hope of local leaders that a plan will be wrought out which will permit of this development.

### THE UNIVERSITY OF TENNESSEE, KNOXVILLE, TENN.

1. Special work with the students of the University of Tennessee was started in the fall of 1924.

2. Nearly 500 Methodist students attend the University.

3. Approximately three hundred are enlisted in the program undertaken.

4. Church Street Church is the home of the Wesley Foundation; Rev. P. R. Knickerbocker is the pastor, and Rev. Harvey C. Brown is the student pastor.

5. The church building is a handsome structure, but sadly inadequate to the demands made upon it. The congregation is getting



CHURCH STREET CHURCH, KNOXVILLE,  
TENN., UNIVERSITY OF TENNESSEE

ready to erect an entirely modern plant.

### NORTH TEXAS TEACHERS' COLLEGE AND COLLEGE OF INDUSTRIAL ARTS, DENTON, TEX.

1. In 1923 Rev. H. E. Gatti was employed as student pastor to serve the students of the two State colleges located at Denton.

2. In the two institutions there are more than 1,200 Methodist students enrolled.



3. More than half of these are included in the religious activities promoted.

4. First Methodist Church is the home of the Wesley Founda-



FIRST METHODIST CHURCH, DENTON, TEX.

tion. The pastor is Rev. S. M. Black. The student worker is Burney Skiles.

5. The church building is new and thoroughly modern, costing \$85,000. An educational building to cost \$65,000 is soon to be erected.

#### UNIVERSITY OF CALIFORNIA, BERKELEY, CALIF.

In 1924 the handsome new building of Epworth University Church, Berkeley, Calif., was occupied. One of the most significant departures in the program of the Church's activity was the employment of a full-time worker among the students of the University of California.

In the vast student body, numbering something like 10,000, there are probably 25 per cent of Methodist persuasion. This

group is affiliated either with the M. E. Church, or the M. E. Church, South.

The modern church building contains ample classroom facilities, social parlors, and dining room conveniences to permit an elaborate program of work among students to be undertaken.



EPWORTH UNIVERSITY CHURCH, BERKELEY, CALIF.

Rev. N. H. Melbert is the pastor, and Mr. Stone J. Crane is the student worker. A program of religious education, modeled on the requirements of an approved school of religion, is carried out in connection with the Church. Unhappily, religious controversy has made it impossible to get religious instruction recognized for credit by the University.

## IV

### *Special Features*

#### THE WESLEY BIBLE CHAIR AT THE UNIVERSITY OF TEXAS

BY ERNEST C. WEBB, DIRECTOR

University Methodist Church, at the corner of the University of Texas campus, was built about the year 1906, during the ministry of Rev. Cullom Booth. Three years ago, during the pastorate of Rev. K. P. Barton, the church was enlarged and



WESLEY BIBLE CHAIR, TEXAS UNIVERSITY

improved at a cost of about \$40,000. The present value of the property is \$140,000, the membership is 800, and Rev. Henry Bascom Watts is the preacher in charge. Mr. Charles McEwen is his efficient lay assistant.

The work of the Wesley Bible Chair was begun, I believe, in the year 1918. This work was authorized, controlled, and sup-



ported by the five Annual Conferences of Southern Methodism in Texas, as it still is. I believe the first "director," as the instructor is called, was a Rev. Mr. King. This was not the first work of the kind to be established at the university. "The Texas Bible Chair" of the Disciples of Christ was established over twenty years ago, housed in a fine brick edifice, and adjoining it is a home for the instructor. The first Wesley Bible Chair classes were held in one of the Sunday school rooms of University Methodist Church. The next instructor was Rev. Umphrey Lee, who carried on the work with fine ability for two years, until the late summer of 1921, when I was appointed by Bishop Ainsworth to take his place. The classes continued to grow until they became so large that they could not longer be cared for in University Church. In this emergency the executive committee for the Bible chair, composed of Rev. D. Emory Hawk, chairman, Rev. K. P. Barton, secretary, and Judge Robert E. Cofer, treasurer, initiated the movement for a building. The commissioners and trustees of all five supporting Annual Conferences authorized the undertaking with the result that the beautiful stone edifice of the Wesley Bible Chair was completed in the fall of 1924. University Methodist Church had given a valuable lot and had previously during the Educational Campaign, along with First Church, Austin, and other Churches in the Austin District, directed its educational pledge toward this enterprise. Rev. Caspar Wright and Rev. T. F. Sessions, who followed on the executive committee, rendered most faithful and efficient service in getting the finances upon a solid basis. During the year 1925-26 three hundred and eighty students took courses in the Wesley Bible Chair for university credit. I have a student assistant to help me grade papers.

The *general* religious work for students is under the direction of the pastor of University Methodist Church. As has been stated, Rev. H. B. Watts is our present pastor, and he has an assistant to help him with both "town and gown." Large numbers of students are reached through the preaching services, Sunday school, Epworth League, Texas-Brazil Mission Work,

and social features and activities. Our students are organized as an integral part of the Texas Methodist Student Federation. We have a Methodist constituency in the university of 1,490 at present, almost a third of all the students in the university. I should estimate that we reach about half of this number in various ways, more or less frequently and more or less effectively. I should judge that between 400 and 500 students are touched regularly in some intensive way. It must also be borne in mind that there are other Methodist Churches in Austin, and quite a considerable number of our Methodist students in the university attend these other Churches.

THE PLAN FOR THE ESTABLISHMENT OF A "DEPARTMENT OF BIBLE" AT THE UNIVERSITY OF ARKANSAS ADOPTED BY BAPTIST, PRESBYTERIAN, AND METHODIST GROUPS—EFFECTIVE IN FALL OF 1927

1. The purpose of the department is to provide organized and systematic teaching of the Bible in the State University under conditions that will be acceptable to all coöperating denominations and to the university on a credit basis.

2. The project shall be interdenominational, with the university coöperating, and shall be directed by a board to which each coöperating denomination shall appoint two representatives, one a minister and the other a layman residing near the university, and to which the university shall appoint half as many members as are appointed by the Churches.

3. The support of the work shall be carried by the denominations which desire to nominate and pay the salary of suitable instructors.

4. It is understood that whenever any denomination desires to nominate an instructor it shall become a "coöperating" denomination and entitled to representation on the board. Such membership shall continue as long as the instructor is maintained at the university. The main object of the board shall be to establish Biblical instruction on such a plane that it shall be acceptable to the university on a credit basis.

5. The chief duties of the board shall be:

## *Christian Education Magazine*

(a) To determine the scholastic and literary standards and requirements which shall be maintained for instructorships.

(b) To receive and act on nominations to instructorships.

(c) To provide means whereby the work of the several instructors shall be coördinated with a view to maintaining proper scholastic standards and avoiding duplication.

(d) To deal with such other matters as pertain to the maintenance of Biblical instruction.

### THE SCHOOL OF RELIGION AT CHAPEL HILL, N. C.

The above caption gives the name of a corporation formed to promote religion in connection with the University of North Carolina.

The members of the corporation are:

1. The ministers of the Baptist, Christian, Episcopal, Methodist, and Presbyterian Churches of Chapel Hill.

2. The General Secretary of the Y. M. C. A. of the University of North Carolina.

3. Two persons each, respectively, to be appointed or elected by the Baptist, Christian, Episcopal, Methodist, and Presbyterian Churches of Chapel Hill and by the Y. M. C. A. of the University of North Carolina.

4. One person each, respectively, to be appointed or elected by each of the denominational groups or divisions in the State of North Carolina that chooses to have representation in this corporation.

The annual meeting of the corporation is held at Chapel Hill on Alumni Day of the University of North Carolina in each year at 4 P.M.

At all meetings of the corporation, whether annual or special, each member is entitled to cast one vote upon each proposition submitted at the meeting. He may vote in person or by proxy, provided the appointment of the proxy be made in writing.

The control and management of the financing and property of the corporation are vested in a board of twenty trustees, twelve of whom are elected by the members of the corporation at the regular annual meeting and eight of whom are elected by



## *Christian Education Magazine*

the Board of Trustees at their regular annual meeting. The Board of Trustees fixes the salary of its agents and officers. Vacancies in the Board of Trustees are filled by the body who elected or appointed the predecessors. The Board of Trustees may ask for, demand, receive, and accept the resignation of any employee or agent of the corporation, and if the resignation is refused dismiss such employee or agent from office and declare his office vacant. The same rule applies to any trustee whose membership and activity on the board are objectionable.

The officers of the corporation are president, vice president, secretary, assistant secretary, and treasurer.

The corporation and the Board of Trustees have the power to create such committees as may be judged necessary.

Beginning with the fall term of 1926, Rev. Mimms Thornburg Workman assumed charge of the School of Religion as Dean. The plan is to hold the school alternately in the churches interested in the school. The outline of courses showed that the following subjects were offered:

### *Fall Quarter*

The Life and Literature of the Hebrew People, three hours a week.

The History of the Bible, three hours a week.

Seminar, two hours a week.

### *Winter Quarter*

Life and Teaching of Jesus, three hours a week.

The History and Principles of the Interpretation of the Bible, three hours a week.

Seminar, two hours a week.

### *Spring Quarter*

Christianity of the Apostolic Age, three hours a week.

The Social Message of the Bible, three hours a week.

Seminar, two hours a week.

THE PLAN SUGGESTED FOR THE ESTABLISHMENT AND PROMOTION OF A SCHOOL OF RELIGION AT THE UNIVERSITY OF KENTUCKY, AND NOW PENDING

1. The purpose of this school shall be to provide religious instruction and promote religious life and activities in the University of Kentucky and for further possible extension.

2. The project of establishing this School of Religion at the University of Kentucky shall be an interdenominational one with the university coöperating.

3. The work shall be directed by a Board of Trustees which shall exercise the ordinary functions of such bodies. The Board of Trustees shall be created as follows: Each coöperating denomination shall select two electors, and the University of Kentucky shall select one-half this number. These electors shall serve for three years, one-third of them being selected each year. These electors shall elect the Board of Trustees of the School of Religion, which shall be composed of one representative from each coöperating denomination, three representatives from the University of Kentucky, and two to be selected at large by the other trustees themselves. These trustees shall serve for three years, one-third being elected each year.

4. This Board of Trustees shall select a man who shall be recommended by the University Committee of the Council of Church Boards of Education and whose training shall be equivalent to that of the head professors of the University of Kentucky.

5. This man shall be the Dean of the School of Religion at the University of Kentucky and shall be charged with the responsibility of organizing and developing this School of Religion. He shall offer certain courses in religion and Bible, such as Old and New Testament, Christian Ethics, Religious Education, etc., and shall organize and develop the Christian sentiment of the university campus.

6. For the first year we recommend that a budget of \$6,000 be fixed and that this budget be apportioned to the denominational groups approximately on the basis of denominational representation in the student body of the University of Kentucky.

7. We recommend that in the Articles of Incorporation provision be made for the establishment of a foundation for the promotion of a School of Religion and religious activities in the public institutions of the State, this foundation to be under control and direction of the Board of Trustees herein provided.

8. We recommend that plans be made to open this School of Religion and begin the work on the campus herein outlined with the opening of the fall semester of 1927.

REPORT OF THE STUDENT PASTORAL PROGRAM AT THE UNIVERSITY OF ARKANSAS, IN CONNECTION WITH CENTRAL METHODIST CHURCH, SOUTH

BY J. W. WORKMAN

The outstanding feature of this year's program is the organization of the Church's program for young people into a unified program of all activities, under a Young People's Department of the Church. All activities, programs, studies, pledges, and services for the young people are under the administration of student officers, in the one department, thus correlating the former programs carried on by the Sunday school, Epworth League, missionary society, and other various groups. Through this department the young people pay, by the envelope system, into the Church and Sunday school. This department is self-supporting. The students pay to the pastor's salary and to the employment of a Church secretary. By this organization the regular morning and evening preaching services, where the pastor and student pastor preach, are emphasized as an integral part of the program of the Church for young people. The experiment of having one integrated cross section of the Church organized into a Young People's Department is a step toward the proposed reorganization of boards of the Church and is being carried on with the approval of local officials and of members of the General Conference Commission, without any official supervision. The department has a budget of \$1,100, and the students are thereby being trained in actual stewardship in connection with the Church program.



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The other chief item of the Church-centered program is the life service group of volunteers for full-time Christian work, totaling thirty-five in number. Ten of these are for the ministry of preaching.

Last spring the Bible courses at the university closed their first year with a total of 299 students enrolled and a total of 249 taking credit. The summer school courses and the courses for the fall term are making a good beginning for the second year of the work. One hundred and fifty volumes on religion and Bible have been added to the permanent collections of the university library by the students in these courses. A larger and more permanent establishment of the work is being led by our representatives, inviting other denominations to coöperate, with the full approval and encouragement of the university officials, and this will make for the larger ministry of our Church to the entire university constituency.

Other items of the program are outlined as follows:

Methodist students in University of Arkansas, 543 members; 180 preference; 124 nonmembers of any Church; 847 total constituency.

Sunday school classes, 8; courses: Teaching of Jesus, Parables of Jesus, Life of Jesus, Sermon on the Mount, Training Program, and two using regular Uniform literature, and one course in the Christian Family. All teachers are university graduates or are taking special work with young people's work.

Orchestra of ten musicians.

Choir of twelve students.

Dramatic group presented two religious plays with five presentations.

Life service group, 35 members. Studying weekly, "Personal Evangelism."

Total budget, \$1,100.

Our program emphasizes the evangelistic and life service decisions of our students. Our entire program has touched approximately half of our constituency this year thus far.

Our entire program is being kept in line with that of our General Board of Education and General Sunday School Board.

The program for the past year has been supported by contributions from the General Board of Education, amounting to \$1,250 and by appropriations from the educational boards of our two Conferences, totaling \$750, and like amounts from the two Conference Boards of Missions. Rev. J. A. Womack, presiding elder of the Fayetteville District, is treasurer of the work. The local Church paid \$400 toward the house rent of the student pastor.

The teaching of Bible will be more emphasized with the development at the University of Arkansas. The religious nurture of the local Church student constituency will be adequately provided for at all times. Personal visitation and interviews with students are an integral part of the student pastoral program.

REPORT OF WORK WITH THE STUDENTS AT THE UNIVERSITY  
OF KENTUCKY FOR THE MONTH OF DECEMBER, 1926

BY A. R. PERKINS

Letters written, 85.

Cards written, 74.

Conferences regarding student work, 5.

Interviews (not personal visits), 11.

Personal visits, 121.

Average attendance at Sunday school (at First Church), 82. We have had as high as 116 and over a hundred each Sunday except the last, when all the students were away. This brought our average down.

Average attendance at Epworth League, 82. A good many of these were students.

Students not in the office (Methodist preference), 4.

Bible classes taught, 2. Meeting them four times.

Devotionals, 3.

Have Freshman Council. Meetings held, 1.

Students sent to the Milwaukee National Student Conference, 2. One from the Louisville and one from the Kentucky Conference.

## THE METHODIST STUDENT FEDERATION OF TEXAS

### *History*

During the summer of 1922, at the call of one of their number, a small group of college workers and friends from various parts of Texas met in Dallas to talk over the religious situation among the Methodist students of Texas and to take such steps as were thought best to improve that situation. No feeling of alarm or pessimism was manifested in that group, it being recognized that many splendid agencies and elements were already operating in behalf of the more than 13,000 students involved; yet the fact was frankly faced that conditions might be improved as far as the local institutions were concerned, and that as far as any effective union of the various groups went there was an impressive deficiency.

It was the judgment of this meeting that some sort of State-wide organization should be formed among the Methodist students of Texas for the more adequate promotion of religious objectives among them, and that a call should be issued for a conference of representative students from all the Methodist State and private schools of Texas to consider the formation of such an organization. That call was issued, and on February 2-4, 1923, more than one hundred students from twenty-two schools met at Georgetown, and the Texas Methodist Student Federation was set up.

### *Needs*

Four outstanding needs confronted those into whose hands was committed the task of working out the details of the federation—*viz.*, the need for a closer fellowship and a more real *esprit de corps* among the Methodist students of the State; the need for a keener Church consciousness and a more vital Church affiliation on their part; the need for more effective coördination and union of the agencies doing religious work among them, both in Church and State schools; and a more vigorous and adequate approach to the whole problem of their Christian nurture and development. These needs were given primary consideration in the drafting of the federation's constitution and by-laws.



*Explanation*

The federation is not an attempt to present a new organization to the schools of the State in addition to the organizations already existing and operating, but to present a method of unifying and vitalizing the work already being attempted by these existing organizations, which, it is expected, will become units forming the local federation. These unit organizations will vary in number in different schools, but a complete list would include something like the following: In Church schools, Y. M. C. A., Y. W. C. A., Epworth League, Sunday school departments or classes, Christian Service Club, Volunteer Band, and Ministerial Association, and in State schools the same with the exception of those organizations that are general and undenominational in character. The federation cannot, of course, in State schools include these general groups, but it can work in harmony with them.

*Membership*

The membership consists of all organizations for religious work in Church schools and among Methodist students in State or private schools. These organizations are known as "unit organizations" of the local federation.

The administration of the affairs of the local federation are vested in a general council.

The council consists of the presidents of each of the unit organizations referred to above, or some Methodist student selected by each organization, together with such officers as the council shall elect, one or more representatives from the faculty, the pastor, a member of the Board of Stewards of the local Church, and any student secretary or pastor employed in such Church, and resident State officers are members of the council. The work of the local federation is comprised under four heads—namely, inspiration, extension, recreation, and missions.

The federation holds a State-wide meeting annually, thus bringing into fellowship students from many institutions throughout the great empire of Texas. It is certain that the work of the federation has laid the foundation for a student

movement in Texas which will aid the development of interest in student religious activities throughout the South.

THE STUDENTS' RELIGIOUS COUNCIL, UNIVERSITY OF  
MISSOURI

*Historical Statement*

The Students' Religious Council at the University of Missouri has back of it a score of years of very gradual and interesting development. Organizations of various names have preceded it, numerous movements have made distinctive contributions to its progress, until now it is one of the most comprehensive student religious organizations in the world.

The City Union of Columbia was organized about 1904 and was the first attempt of the young people to effect a coalition of their Church groups. This City Union centered its interest upon the Hinkson Mission in the suburbs of Columbia. Programs were provided on consecutive Sunday evenings by the organizations composing the union—the Baptist Young People's Union, the Epworth League, and the Christian Endeavor Societies of the Christian and Presbyterian Churches.

During the summer of 1922 the City Union was renamed and reorganized. The Students' Religious Union was formed under the leadership of Mr. Fred Dixon, and membership was extended to the Congregational Students' Club. Plans were laid for a wider range of activities.

In the last five years the development of student organizations within Church groups and the presence of university pastors and student secretaries has led to a material increase of interest in Church life. The success of these denominational organizations made further coöperative effort advisable.

The hopeful spirit of coöperation developed by the Ministerial Alliance of Columbia among the local Churches, augmented by the background of religious coöperation exemplified in the historic position of the Y. M. C. A. and the Y. W. C. A., contributed to the felt need for an organized interchurch movement among students.

These and other influences led finally to the employment of a

student as executive secretary, the establishment of headquarters, and the initiation of a vigorous program of cooperative activity. Mr. Ralph F. Barton was chosen as the first secretary. The plan of organization was drafted and adopted by the various groups.

### *Membership*

The membership of the Students' Religious Council now embraces: Baptist Young People's Union, Christian Student Congregation, Congregational Students' Club, Episcopal Students' Association, Evangelical Students' Club, Glennon Club (Catholic), Jewish Student Congregation, Methodist Student Organization, Presbyterian Students' Association, Y. W. C. A.

### *Organization*

The affairs of the Students' Religious Council are directed by a Board of Control whose membership consists of the pastors of the Columbia Churches, the student secretaries or university pastors, a representative of the Bible College of Missouri, three members of the university administration, and a student representative of each member organization. This board meets three times yearly and determines matters of broad policy, financial program, etc.

The active work of the organization is done by an executive committee composed of the student secretaries or university pastors and the student presidents of those groups not having paid leadership.

The executive secretary presides at the meetings of the executive committee and at the conferences of the various departments of the organization. The existing machinery of the member organizations is used, in so far as it is possible, to carry on the work which is outlined. Student leadership is thus allowed to remain within the Church groups.

This type of organization has crystallized from a year's experience. Meetings of the board were formerly held every month, and much responsibility was given to students, but the present arrangement was found to be so much more effective that it was finally adopted.



# STATISTICS OF WORK IN STATE SCHOOLS\*

School	Work Began	No. Meth. Stu.	No. Reached	Employed Workers			Means Used			Value of Equipment	Amount Expended					Total	Proposed New Work	
				S.W.	B.T.	P.C.	Ch. Prog.	Bible S.			Local Ch.	Conf. B.	Genl. B.	W. C.	S.W.		B.T.	Coop. Found.
								Vol.	Cred.									
Ala.: Polyt. St. Nor.	1923	583	200	1	1	1	Yes		Yes	\$ 75,000		800	\$1,000		\$1,800			
Univ.	1925	325	125			1	Yes			10,000			250		250			
Ariz.: Univ.	1923	740	350	1	1		Yes		Yes	150,000		1,000	1,500		2,500			
Ark.: St. Nor. Univ.	1924	550	250				Yes			150,000			1,000		1,000			
Univ.	1924	385	125	1	1		Yes					1,000	1,200		2,200			
Calif.: Univ. Fla.: St. Nor. Univ.	1924	600	325		1		Yes		Yes	100,000		1,500	1,500		3,000			
Univ.	1926			1			Yes					1,000	1,000		1,000			
Univ.	1923	523	260		1		Yes			60,000			625		625			
Ga.: Univ.	1925	403	250		1		Yes			90,000		883	1,000		1,883			
Ky.: Univ.	1925	500	200	1	1		Yes			200,000			600		600			
La.: Univ.	1925			1			Yes					400	500		900			
Miss.: A. & M. St. Nor.	1925	500	225	1	1		Yes			15,000		400	300		700			
Univ.	1925	386	125	1			Yes			125,000		1,100	1,000	\$ 900	3,900			
Mo.: St. Nor. Univ.	1926	400	150	1			Yes			400,000		800	1,000	1,800	2,600			
Univ.	1924	947	300		1		Yes		Yes									
N. M.: St. Nor. N. C.: Univ.	1925	708	495		1		Yes		Yes	250,000		800	1,000		2,800			
Okla.: A. & M. Univ.	1926	400	275		1		Yes		Yes	20,000		3,750	800		4,550			
Univ.	1925	941	400		2		Yes		Yes	625,000				1,800	5,550			
S. C.: A. & M. Univ.																		
Univ.																		
Tenn.: Univ.	1924	632	300		1		Yes			125,000		1,600	800		2,400			
Tex.: A. & M. St. Nor.	1925			1			Yes					1,300	500		1,300			
T. Col.	1923	1,200	800		1		Yes			150,000		1,000	800		1,200			
Univ.	1925	1,490	800		1		Yes		Yes	210,000		3,000	1,300		3,600			
Lubbock.												950	1,300		5,300			
S. Ross.	1924														1,600			
Canyon.																		
Va.: Polyt.	1925				1		Yes						250					
W. & L.	1925				1		Yes						350					
W. & M.	1926	1,126	360		1		Yes		Yes			1,500	600	1,800	5,400			
Univ.	1923	415	200		1		Yes			325,000		900	1,000					
W. Va.: Univ.																		

\*EXPLANATION OF TABLE

S. W.—Student Worker.  
B. T.—Bible Teacher.  
P. C.—Prayer Committee.

Vol.—Voluntary.  
C.—Cooperative.

